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MEMOIR
OF
THOS. MAW

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A TRIBUTE

TO THE

MEMORY OF THOMAS MAW.

BY HIS WIDOW.

**"Not he who commendeth himself is approved, but whom the Lord
commendeth."—PAUL.**

"The memory of the just is blessed."—PROVERBS.



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DEDICATION.

To my beloved Grandson, who bears the name of his honoured grandfather, I more especially dedicate these pages, in which I have endeavoured faithfully to delineate the amiable and excellent qualities which adorned the subject of them through a long life, and greatly endeared him to his family, and to all with whom he was connected, — feeling an anxious solicitude that, through the descendings of heavenly dew, his dear grandchildren, now too young to appreciate his character, may become the happy possessors of those Christian graces which distinguished him, and, I may add, have shone conspicuously in several of their ancestors. Then, if their lives should be prolonged, they will be blessed indeed, and be made a blessing, not only to their dear and affectionate parents, under whose watchful and tender care they enjoy great advantages, but,

like the subject of this memoir, be examples of the beneficent influence of early, genuine, and consistent piety, to all around them.

This hope and this paramount desire stimulates me in the endeavour to portray the life of one so justly dear to me, before I also descend to the grave; an event which, at my advanced period of life, cannot be far distant. Or, should it consist with unerring Wisdom to lengthen out my days, I must expect they will be days of weakness and infirmity, so that it seems incumbent upon me that what I do I should do quickly, being now in my seventy-sixth year.

LUCY MAW.

1st Mo., 1850.

A T R I B U T E,

&c., &c.

THOMAS MAW was born, 9th of 4th mo., 1772, at the pleasant village of Kelsale, near Saxmundham, in Suffolk, from whence, after residing a few years, his parents removed to Ipswich, finding, as their family increased, a country situation inconvenient, both for getting to meeting, and for educating their children. Simon and Rose Maw were sensible, intelligent, and exemplary Friends, and their well-ordered family was much admired. They, for some years, regularly closed their shop, that they might all attend week-day meetings, and my dear T. M.'s father filled the station of an appointed Elder, for several years before his decease, which event took place in the fifty-first year of his age.

Thomas, their eldest son, early manifested an amiable disposition and engaging manners, as well as a good understanding, and diligently improved

the opportunities afforded for cultivating his mind ; although he often regretted in after-life that these had been so very limited.

His worthy father had been, for a long time before his death, in a poor state of health, and the care of his business devolved in consequence very much upon his son, who was remarkable, even when quite a youth, for industry and prudence.

At the age of twenty-one, his father took for him the business of a chemist and druggist, which was to dispose of, in consequence of the death of the proprietor, an opposite neighbour. This obliged him to acquire a knowledge of Latin, which he had not been previously taught, (though he was a pretty good French scholar,) and in a short time he made himself so well acquainted, both with the elements of his new business and its language, as to be able to conduct it very respectably, and gain the confidence not only of the general customers but of the medical profession also; and the business suiting his taste he took pleasure in it. But he relinquished it, in the spring of 1800, in consequence of the paper-mill, near Needham Market, being then to be disposed of, and some of his friends, whose judgment he valued, recommending it to him as preferable to what he was engaged in; and his dear mother, who was then become a widow, was willing to resign him, in part from the hope that the change would be.

beneficial to his health, which was rather delicate. He therefore left the oversight of his father's business to his younger brother, who being of age was competent to manage it for his own and his mother's benefit.

The house adjoining the mill was a pleasant residence, and one of his sisters being his housekeeper, it was an agreeable addition to the little Society at Needham. But the manufacture of paper, and the complicated machinery connected with a mill of that description, was very different from anything he had before been engaged in; and there were, also, extensive repairs and improvements to make, so that his talents and energies were again called forth, and so successfully exerted, that he soon became master of his new undertaking, and gained the confidence and respect of the workmen employed in its various departments; and his upright conduct and easy address obtained for him the esteem of his new neighbours. And just four years after his entering into this concern, we were united in marriage; the attachment had been long formed, and we were led to believe it was the gracious appointment of our heavenly Father, and a fulfilment of the sacred proverb, "cast thy lot into the lap, and the Lord will give it out;" and, through Divine and unmerited mercy, the union has been lengthened out to the decline of life, without alloy or abatement.

Our first child, a daughter, named Louisa, was born on the 1st of 10th mo., 1806, and the following year the birth of a son, who was named, after his honoured grandfather, Samuel Alexander, added to our domestic pleasure.

Four years and a half we dwelt in our pleasant home at the mill, but in 1808 removed to the Bank, long established at Needham Market, in which my dear father was for many years a principal partner, but had withdrawn from it; and my uncle, W. A., who had had the superintendence of it for a few years, was about to remove to York. The house and the pecuniary advantage arising from the charge of the Bank was, therefore, kindly offered to my T. M., who also continued to conduct his paper manufactory till the year 1830; his mother and a single sister coming to reside in the house we vacated, which was a very agreeable circumstance to us.

The paper trade, although in itself useful and unexceptionable, was nevertheless attended with trouble and vexation, arising from the unfair advantage which was taken by many in evading the duties, at that time enormously high on the kinds of paper our mill was most adapted to. But my dear husband used to say it was the bread of many poor people, who wanted the employ, and he could not give it up without feeling satisfied in his own

mind it was *right* to do so ; and he was favoured to have an evidence, which he never in the slightest degree questioned, that he had seen the right time, and having done what he could, he retired from it in peace, in the year 1830 ; and in the occupation of a little land, in addition to the care of the Bank, and the scope our garden afforded for exercising his taste and skill, he was agreeably and usefully employed,—the long illness of our precious and only daughter being the chief alloy to the innumerable privileges and blessings bestowed upon us. She was a child after her father's own heart, and was also greatly beloved by an extensive circle of relatives and friends, bearing her protracted trial—which commenced at the age of fourteen, and only terminated with her life, when she was rather more than twenty-one years of age—with much cheerful submission to the Divine will, employing herself diligently in the cultivation of her mental powers, and in such light manual occupations as were compatible with her delicate state of health, which almost wholly confined her to a recumbent posture ; and induced her father to compose, during the early part of her illness, a little poem, which he entitled, “The Inclined Plane,” and which is inserted in a memoir of her, printed in 1828, and which contains several touching pieces from the pen of her cousin, Bernard Barton, addressed to her, or written in reference to her death.

After our beloved child had been permitted, as we reverently believed, to exchange the trials of time for the enjoyment of heavenly felicity, I felt myself more at liberty to undertake some journeys from home, which I apprehended called for at my hands by Him, who in infinite condescension had graciously invited me, in the morning of my day, to enter into his vineyard; and, though I had been a very unprofitable servant, was yet willing to appoint me a little portion of labour in the compass of our own Society, and give me to hope and believe, that whilst endeavouring to water others, I should myself be watered. I was, I trust, gently constrained to visit my brethren and sisters in several counties, at different times, with the concurrence of our monthly meeting; and in these engagements (such, however, as originated with myself) I invariably had the company and help of my dear companion in life, who, although very cautious not to give me undue encouragement beforehand, was permitted to see and feel, as the time drew near, that it was his place to accompany me, should it meet the approbation of our Friends, who, well knowing his qualification to fill up the duties of an Elder, to which station he had been appointed by the Church, were always well pleased that I, the weaker vessel, should have the benefit of such a help-meet, believing it would tend to the honour of the truth, and the satisfaction of those with

whom our lots were cast; and truly this was much the case, for not only was his company and conversation acceptable, but "the word in season" was frequently given him to impart, to my comfort and relief, and, I trust, the edification of the visited. So that, on returning to our own habitation, we have had this testimony in our hearts, that our great Lord and Master had dealt graciously with us; and that he does not send his servants on a warfare at their own charges, but is pleased to furnish materials, in such measure as he sees meet, for the work appointed.

Being so circumstanced as to be generally able to attend the yearly meeting, we esteemed it a duty and privilege to partake with our fellow members from various and distant parts, who, either in larger or smaller meetings, were in their measure striving together for the faith of the Gospel, and endeavouring to uphold the standard of universal righteousness; and agreeably to our Christian discipline, engaged to watch over one another in love; and although sensible that no small share of weight and exercise devolves upon the rightly concerned members of the body, when thus brought together, yet had we generally cause for thankfulness in being permitted to mingle with our more gifted brethren and sisters, and in witnessing from time to time the unquestionable evidences afforded, that the Lord had not forsaken us, but that having been pleased to call and

prepare our forefathers to erect a higher standard of Christian practice, if not of doctrine,* than has been generally received by the professed followers of Christ. He was still condescending to be a spirit of judgment to those that sit in judgment, and strength to those who are called to turn the battle to the gate; and we were afresh confirmed in *this* by our attendance of the late yearly meeting, fifth month, 1849.

It now remains for me to give a few particulars of the brief sojourn of my dear husband upon earth, after this date. He had for some considerable time been subject to pain in his chest in walking, extending sometimes to his arms, and he had three attacks of this kind in London, which led to our consulting Dr. Hodgkin, who confirmed our apprehensions of the nature of the disorder; and my T. M. pleasantly said, "*the two sevens account for it*," meaning his age, being just turned 77. After our return home, however, he was favoured to be considerably better, and had not any spasm, that appeared alarming afterwards, although he walked a good deal, attended the monthly meeting at Ipswich, a few days after returning from London, and the quarterly meeting on the 22nd, 6th mo., and

* Does not the language adopted by the Church of England, in their baptismal vow, imply the summit of Christian perfection?

paid several pleasant, but, as it proved, farewell visits to our friends at Rushmere, &c. On the 4th, 7th mo., we attended our week-day meeting, (little did I think he would never again resume his seat there,) and in the afternoon went to Aldborough, 27 miles, our son accompanying us. Several friends had preceded us, and we much enjoyed walking on the beach in the evening, the sea being very calm and pleasant. Some of our friends joined us to breakfast next morning, when my T. M.'s countenance denoted, as usual, health and benignity. The meeting at Leiston, which we had come to attend, was solemn and satisfactory; after which we dined with a large company at the hospitable table of our friends G. and S. Neave, and had a remarkably pleasant ride afterwards, the sun setting with rather unusual splendour, and the moon at the full supplying its place before we reached our own habitation. The two following days my T. M. was a good deal in the open air, watching the hay-making, which was going on delightfully, (I walked with him in the evening of both days,) and whilst taking tea on the last, we read the striking account contained in the printed testimony of our dear aged friend Wm. Rickman's departure to another and better world, of the joys of which he appears to have been favoured with a remarkable foretaste; and I left him reading a similar testimony of another aged

disciple of Christ, whilst I went to prepare for another evening walk with my dearest companion, from which we returned about eight o'clock; and the weather being dry and warm, and fearing the flowers would droop before second day, I ordered a few pails of water to be brought, and he joined me in watering them, and also tied up a few which needed support, preceding me into the house a few minutes; after washing his hands he entered a room he was accustomed to retire to before supper, but before he closed the door I heard him fall, and immediately went to him. Our servants quickly responded to my call, and our son and daughter, and likewise our medical friend, were very soon with us, but the vital spark had fled, without causing a sigh or groan, and we were plunged into deep and sudden sorrow. We sent a messenger immediately to our near relatives at Ipswich, several of whom kindly came to us early next morning; and on second day we had a very sympathising and consolatory visit from Susan Howland, of New England, accompanied by her husband. Nor were any of our dear connexions wanting in rendering us all the help and consolation in their power, each feeling that they had been, at an unexpected moment, deprived of a dear and highly valued relative and friend.

Thus, exactly five weeks after his return from London, did the prepared spirit of my endeared

husband leave its earthly tabernacle, and wing its way, as I reverently believe, to the mansions of never-ending rest and peace. He died on the 7th day of the week, and the 7th of the 7th month, aged seventy-seven years.

The following sixth day his mortal remains were consigned to their last resting place. The meeting on the occasion was largely attended by relatives, friends, and neighbours, and was a solemn, instructive season. Every shop, and nearly every house, in the town, I am told, had its shutters closed on the occasion. Such was the respect felt for his unassuming, but solid worth of character.

I feel disposed to subjoin some lines of the late excellent Jane Taylor's (a writer my dear T. M. justly valued), as they are remarkably descriptive of his character and the manner of his death—

“The quiet chamber where the *Christian* sleeps,
And where, from year to year, he prays and weeps,
Whence, in the midnight watch, his thoughts arise
To those bright mansions where his treasure lies.
How near it is to all his faith can see !
How short and peaceful may the passage be !
One beating pulse—one feeble struggle o’er,
May open wide the everlasting door ;
Yes, for that bliss unspeakable, unseen,
Is ready ; and the veil of flesh between
A gentle sigh may rend, and then display
The broad full splendour of an endless day.”

The preceding sketch being rather an outline

than a faithful portrait of the character I have undertaken to represent, to complete it I must be allowed to fill it up with those traits which more especially distinguished my T. M., and endeared him to his family and friends ; and, without which, the principal object I had in view, the benefit of his dear grandchildren, would be much lessened ; wishing them to see and know that in every stage of life their dear grandfather was concerned to think of, and follow after, " whatsoever things are true, just, lovely, and of good report ;" and a Divine blessing, it was evident, rested upon him. And, oh, that this may be the happy experience of those tender branches of his family, whom he not only affectionately loved, but for whom, I believe, his secret prayers to the Father of Mercies were often put up !

It was evident, in early life, that he was a plant under the culture of the heavenly Husbandman, through whose gracious care and protection he was kept from the blasting influences of the spirit of evil,—though he has acknowledged he often felt, and at times suffered, from the attacks and insinuations of the enemy of all good. But having been enabled to persevere and endure the various changes of the spiritual seasons, he resembled in due time the tree planted by the rivers of water, which bringeth forth fruit in his season ; his leaf,

also, did not wither. And although often brought low, and at times sorely buffeted, it was evident the Lord blessed him and prospered his undertakings, as far as he saw meet; and great things he did not covet. To do justice and love mercy were very conspicuous traits in his character, and his humble walk with God rendered them truly Christian graces. He was much more alive to his own deficiencies than disposed to think of himself more highly than he ought to think. Yet was my dear husband remarkable for a vein of delicate pleasantry, which rendered his daily converse delightful. Nothing harsh or coarse ever fell from his lips; but his apt comparisons and similes frequently made us smile, even when he was himself, perhaps, in a pensive mood.

He commenced the study of botany whilst residing at Ipswich, as an inducement to take country walks, which regard to his health rendered expedient, as well as its being an agreeable recreation; and he pursued it till he had ransacked the fields near at hand, and farther off, as opportunity offered, and has left a well-arranged collection of more than 600 species.

After he had relinquished chemistry as a business, he was much interested in the discoveries from time to time made in that branch of science, and in the new and useful preparations introduced

into the practice of pharmacy; and he kept so extensive an assortment of chemicals by him, that it was a little epitome of a druggist's shop, which enabled him to administer relief, in common cases, to his dependents and to indigent persons.

I remember, on my expressing surprise at a statement I had just read, that 1160 oz. measures of air had been extracted from 5 oz. of limestone, my T. M.'s saying, "It was, indeed, very wonderful how nature locked up her secrets."

He was certainly an intelligent and improving companion, and remarkably free from any habits or peculiarities, which even sensible people often unconsciously fall into, to their disadvantage. He was fond of children, and with great facility adapted himself to their capacities.

Perhaps I may be allowed to introduce a few of my T. M.'s pithy and appropriate remarks, as they are so characteristic of him that I am unwilling wholly to pass them by.

In reference to some perplexities he said—"The world has many *cogs* in its wheels, it is no wonder it does not always run smoothly." On another occasion, "We are placed by Providence in a great circle, and it is not needful that we should always move in parallel lines; but if we aim at the centre, we shall come nearer as we approach it."

Speaking of the young people of our Society being generally preserved from the grosser pollutions and follies of the world, my T. M. said, "They are not thrown in the way of the gulf stream."

A friend remarked, in reference to an aged couple who had lived nearly fifty years together, that even *this* seemed but a little space to look back upon; my husband observed, "*That* is looking *over* time, not *through* it. We may look to the horizon in a moment, but it would take considerable time to travel as far as the eye reaches. To measure time fairly, we should look through the principal events which have marked its progress."

During a cloudy summer, the corn appearing likely to produce well, he said, "We must not complain, Providence was giving us *bread* instead of *brightness*."

Two or three cases occurring in which, to testify his sympathy, he gave a sovereign to each, in addition to kind words, I said, many would be glad of such visits. He replied, "Yes; but" (with his accustomed play on words) "we cannot find a *sovereign remedy* for all."

When a dear aged relative appeared, after a short illness, near her end, T. M. remarked, in writing to a friend, "Although we can believe her to be ripe for heaven, we are ready to recoil at the putting in of the sickle."

The following lively observations, it will be seen, relate to our own Society :—

A friend remarking that, although it was right to guard against innovations, she was not so attached to old customs as not to be willing improvements should be made, my T. M. concurred therein, but said, "He did not wish to see the old landmarks removed, whilst they were sound and serviceable; but if a line which was a little crooked could be made straight, he thought it was well to do it. Some," he said, "bend the straight line of a right principle, and want us to conform to it in its curved state."

He believed no Society had clearer views than ours of the nature of Christ's kingdom, or of the extent of those obligations which Christianity requires of its followers.

At another time he said, that "There was no profession under which greater attainments might be arrived at."

My dear husband was an early and steady friend of the Bible Society, from a deep sense of its importance and utility, and he frequently advocated its claims in our own locality; and having a copy of one (and but one) of his addresses, on these occasions, I feel inclined to insert it, not that I think it superior to many of his subsequent ones, but as

showing the views he took, at an early period of its existence, of the benefits likely to result from it. It was at the anniversary of the Suffolk Auxiliary, held 11th mo., 1813, that he thus expressed himself, one or more of the gratuitous secretaries from the Parent Society being in attendance, whom he felt bound to acknowledge had devoted themselves with much integrity and ability to the service.

. . . . "But, whilst we may justly acknowledge the generous services of those who are devoting themselves to so worthy an undertaking, yet I believe, if we view and feel the subject aright, we shall none of us find room to ascribe much to ourselves; for, surely, the cause we are aiming to promote claims a higher source, and is Divine, and I trust will continue to derive an energy and direction superior to the limited result of human efforts. If we are really embracing Christianity from a conviction that the Gospel of Christ is indeed the power of God unto salvation; if we are persuaded that Jew and Gentile, Barbarian, Scythian, bond and free, are all comprehended in the beneficent design of our common Saviour, we cannot but rejoice that we are permitted to behold a day of so much pious liberality,—a day so confirming to the hope that the time is fast approaching when the Gospel shall be proclaimed through every nation under heaven. And amongst the different means

by which it is reasonable to conclude this glorious work will be carried on in the earth, are there any which can be conceived more extensively calculated than the general circulation of the Bible, to 'prepare the way of the Lord, and to make straight in the desert a highway for our God?' And who that contemplates this Institution in its amiable tendency to cement in one bond of Christian alliance the pious and benevolent of all denominations, its important subservience to the spreading of the Gospel, and the degree in which it is thereby calculated to promote the highest interests of mankind, can fail to acknowledge the hand of Providence in its origin? Referring it to such an origin, we may accept the sentiments of one of its ablest and most assiduous advocates, on an occasion similar to the present, when adverting to the hostile state of the nations, and to the alarming progress which infidelity appeared to be making, particularly on the Continent, at the very juncture when the British and Foreign Bible Society took its rise in this country, he made this reflection, 'That it is not to be attributed to *our* wisdom or our *forethought*, that an Institution has been raised so admirably calculated to meet the exigencies of the times, and to provide for the future extension and stability of the Christian faith. No! it was the work of God! And it was because He saw

there were materials in this land for mercy to work upon—that there was scattered through it a leaven of piety that might be brought to circulate through the mass—that there was the residue of the Spirit resting on its inhabitants, which might, through the ministry of the Bible, redeem the country from destruction, and render it, amidst the perplexities of nations, an asylum for wretchedness, a sanctuary for religion, and an instrument of Christian illumination to every part of the globe, and happy will it be for England if this should be realised.’ And if this be our view of the subject, I trust we shall not be disposed to relax in our endeavours whilst there remains a channel open for such obvious usefulness. And may we not confidently hope, if with integrity we are aiming to promote the honour of God, that a blessing will attend our feeble endeavours; and that, whilst we are contributing to the help and instruction of the poor and the ignorant; whilst we are reaching forth our benevolence even to the heathen, anxious that every vestige of idolatry may be chased from the earth, and that every cloud of superstition and ignorance may be dispelled by the universal diffusion of Gospel light, that we may at the same time be happily permitted *ourselves* to attain higher views of the *nature* and *importance*

of the Gospel, and become enriched with a more sensible participation of its blessings?"

*Extracts from Letters and from Papers found
after T. M.'s decease.*

Although my husband's letters were only *occasional* (for he considered it more my province to keep up a correspondence with our distant relatives and friends), yet when he did write, his pen conveyed so much that was instructive and excellent, in a condensed form, that I should lessen the value of these pages were I to withhold a few extracts which I sometimes made, when he put them into my hands before sending them off. The first I propose to introduce was to a valued relative, sojourning at Bath for the benefit of her health, in 1813, and is as follows:—

. "Had it not been for the prevalence of that sort of feeling which comports better with begging than almsgiving, I could several times have embraced the opportunity of testifying my sympathy with my beloved aunt, in her present state of exile and imprisonment. In the mental excursions I have sometimes taken to your present retreat, and to the sick couch, pity has flowed for

the poor body, but instruction and encouragement have arisen from the reflection, that deep things are learned in the school of affliction; and, whilst making this acknowledgment, it has occurred to me, that it was in the absence of outward enjoyment that the pious patriarch beheld the beatific vision. And it was after the integrity of Job had sustained a severe trial, that he discerned that a new sense had been awakened by the process; 'I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee,' &c. But lest I fall into the error of Job's friends, by uttering words without knowledge, I forbear to add, sensible that with respect to myself I am poor as ever.—With love to your whole circle, whether sick or sound, I remain, &c." *

TO D. A., WHEN IN CONJUNCTION WITH M. B.
VISITING SCOTLAND AND SOME NORTHERN
COUNTIES.

"Needham Market, 9 mo., 27, 1815.

"DEAR UNCLE,—Could I, with a readiness which many possess, convey to my absent friends those feelings of regard and affection which I oftentimes find to prevail, I should more frequently attempt

* H. A. was confined ten or eleven months at Bath, almost the whole time to a mattress. Others of the family had also been unwell.

to discharge the duties of friendship in this way, than I do. But it is not my talent, and I am indeed sensible that the current of my feelings so often runs in shallow channels, or through straits enclosed by rocks of a rugged and alarming appearance, that it could afford little encouragement to my fellow-mariners were I often to unfold them. Yet, as I am now and then permitted to find a little safe anchorage, where hope revives, and where I imagine, at least, I am able to account for the dippings of the needle, I am solicitous to hold on, and am desirous that I may not so expose my fears as to be a cause of dismay to others; and as we cannot but know that even deep-water sailors have in like manner their dangers and alarms, it is truly gratifying to hear at times what latitude they are in, and that they have been spoken to on their passage by some other sail, and are reported in safety. In this way I have several times partaken, with sincere pleasure, of the tidings which thou and our dear cousin, M. B., have had to transmit, of the manner in which you have hitherto been enabled to get on, and to leave the more distant part of your journey in peace.

“In the exercise of the like confidence there is abundant reason to trust, that a due measure of assistance will continue to be vouchsafed, till *He* who appointed the service releases you from it.”

The following is to myself, when I was hastened home from a visit to the family of a distant relative, by the illness of my beloved husband. The letter being brought by a messenger sent to meet me at Cambridge. It was written in bed, and is dated 8 mo., 1821. After saying,—

“The kind and assiduous attentions of my dear friends, and of our servants, have been very cheering and helpful,”—he proceeds, “But, above all, I am bound to acknowledge with gratitude the mercy and goodness of a Superior Hand, in sustaining my mind, even when most discouraged, with uninterrupted tranquillity,—showing me, indeed, ‘my helplessness and my filthy rags,’* but also sweetly manifesting the sufficiency of redeeming mercy. I desire to speak of these things with becoming caution, and I mention it for thy encouragement, that thou mayest be able to return home with a thankful rather than a dismayed heart.”

In writing to our uncle, W. A., two or three months after the foregoing, he says, “I have been so much of an invalid of late, as to be nearly incapable of attending to business, and in consequence several of my concerns have been in arrear, and amongst others my correspondence with thee. . . . I have still frequent threatenings of a

* See Isaiah lxiv. 6.

return, which indicate the necessity of care to guard against much exertion. Though I desire to be aware that whilst it is allowable, and may be proper, to use precaution and apply remedies, it is chiefly important to know how far the affliction may be designed to be itself a remedy; and with this view I desire not to be impatient, should the process be protracted, if but mercifully permitted, like the 'fining pot,' and 'the furnace,' to be a means of detaching the alloy."

The following extract, though without date, was, I believe, written at an earlier period.

After expressing his concern and sympathy for a relative, who had met with a severe accident, T. M. remarks, "In such seasons of retirement from the bustle of temporal concerns, the mind is sometimes permitted to gain an eminence from which it can calmly survey the track we have left behind, and the bearing of that we are pursuing; and can extend its views far enough to discover *that* which above *all* is worth aspiring after."

As this little memoir may fall into the hands of some who were strangers to T. Maw, it seems proper to preface the following letter by stating that the Manual to which it refers, was published at the request of several of our friends, who approved

its plan by witnessing the adoption of it in our own family. The author's aim being to frame queries which should illustrate the text, and thus render it additionally interesting and impressive to the young reader. The questions were, therefore, longer than is generally the case in catechisms, for as they are *not the part* to be committed to memory, he did not see why they should be so brief as to be little more than skeletons. The *answers* are uniformly in the words of the text.

T. M. TO J. C.

"8 mo., 1822.

"DEAR COUSIN,—I have received the parcel of 'Scripture Exercises,' with thy observations upon them. They were not compiled with a design to publish, but solely with a view of directing the attention of my own children to the principal and most impressive passages of Scripture, and to supply, in some degree, my own incapacity for exercising them after the ordinary method, by catechising them in a prompt and judicious manner after reading, which is a defect that I apprehend many parents as well as myself sensibly feel. Such a method, as far as it can be skilfully and beneficially adopted, I highly approve; but there is some danger of display without *effect*, and it appears not equally adapted to backward and diffident children, as well as that I think it falls short of securing one object

that is highly desirable, that of fixing in the memory the language of Scripture, and storing it in early life with the best of all materials,—the history, the doctrines and precepts of our holy Redeemer, which should be accompanied not only by frequent reading, but by similar attention to the prophetical and devotional passages in the Old Testament.

“By a short daily exercise of this sort, much might be effected in a simple manner, and the tender mind fed, in proportion to its capacity, with food convenient for it, and which, under the Divine blessing, there is reason to believe would prove, like the good seed, fruitful in its season.”

My T. M's. letters, written during the attendance of our yearly meetings, were from his good judgment, and aptitude to select important matter, always highly interesting to those he left at home. But the one I am about to give an extract from, was written when he remained the companion of our dear afflicted daughter, and I was in London, 5 mo., 1822. . . . After expressing a hope to be kept “a little informed of the progress of those affairs which now occupy the hands of the presbytery,” . . . he proceeds, “You will not this year be edified by the labours, and stirred up by the zeal of foreign brethren or sisters, and three of our own active and devoted members are now

discharging the arduous service of missionaries abroad ; yet He, whose cause I trust it is, is Omnipresent, and will, I cannot doubt, cause His Spirit to rest with power on those who are faithfully devoted to Him, and be a spirit of wisdom to those who sit in judgment. The wise and vigilant superintendence of such a meeting over the body, I esteem a great blessing to our Society ; and the higher we advance in the scale of Christian attainment, as to consistency of doctrine and practice, the wider and more powerfully will its influence extend."

In the winter of 1829, I united another friend in some religious service in an adjoining county, which occupied us several weeks, during which time my dear husband's letters proved instructive and encouraging to us both. The following extract from one of them is so characteristic of the writer, that I am not disposed to withhold it.

. . . . "The district in which you are now engaged is one of our thickest plantations. You will find many of the choice old timbers have been taken down, but a few are still remaining, under whose shade you will probably take refreshment. I anticipate you will also find some young plants of the good old stock, and a few of longer standing that are deep rooted. To a distant spectator, the whole grove has a comely appearance, but probably, on a

closer survey, some plants will appear not sufficiently upright, and many stunted in their growth, by things that have choked the seed.

“I do not forget that a few experienced labourers have for some time been endeavouring to set fire to the rubbish, and dig about the roots; so that I hope you will find the way more open, the work lighter, and the prospect in places encouraging. May the descendings of heavenly dew sustain you in the work, and render your labours availing.”

T. M. TO S. C.

Soon after the death of his own daughter, referring to S. C.'s sister, then in the last stage of consumption, he says, “The dear object of your affectionate attention, if still a ‘prisoner of hope,’ I would congratulate as one about to experience a happy deliverance from the trials of time, and to join the blessed society of the redeemed spirits, whose robes are washed and made white in the blood of the Lamb.

“My own recent loss seems to have qualified me to say, that death under such circumstances is deprived of much of its gloom,—the tear that nature sheds under such bereavements, though big with affection, has not the bitterness of impassioned sorrow. Conscious that to such to die is gain, acquiescence settles in the persuasion that He who

has conducted the refining process doeth all things well."

TO E. D.

1st mo., 1844.

After adverting to the recent death of several of our worthies, William Allen, as having "finished his course of piety and philanthropy," and Maria Fox, as "a lively stone in the spiritual building," T. M. proceeds, "Whilst pensively viewing these setting stars till they are out of our sight, we may take comfort in believing they are *fixed stars*: and though hidden from our view by that which is naturally opaque, they constitute a part of the brightness of that firmament which shall shine for ever and ever."

Towards the conclusion of the letter, he says, "And when in thy musings the *fire burns*, permit us to share a little in its warmth."

Our brother Thorby departed this life on the 16th, 4 mo., 1847, only ten days after his dear and long afflicted wife finished her course. My T. M., writing to one of their sons, said, "We tenderly feel for you under this additional bereavement, but there is much to console in the full persuasion, that having trodden the just man's path, and laid hold of the Christian's hope, the sting of death has been taken away, and his end is peace."

TO I. W.

"11 *mo.*, 1845.

"Thou remarks that we have now but few senior contemporaries remaining. Most, indeed, of those to whom we were accustomed to look up as way-marks, have been removed from us, and several that remain are time-worn and feeble: but though, like setting stars, many of these are no longer visible in our lower hemisphere, we may humbly trust, that through the extension of Divine mercy, and the new-creating power of Him who is 'the Resurrection and the Life,' not a few of those who have been dear to us, will be found among the redeemed ones, partaking of 'the inheritance of the saints in light.' May we be preserved steadfast in the faith, and our remaining course, which must now be short, be so run that nothing may be permitted to cast a shade over our path, to darken our evidences, or rob us in the end of a good hope through grace."

T. M. feeling, as he apprehended, a godly jealousy that through one channel, which was pretty widely circulated, there was a danger of zeal outrunning charity, felt it right to address some friendly cautions to the individuals concerned, from which the following is extracted:—"The peaceable reign of the Messiah is not to be advanced by censorious

and uncharitable upbraidings, but by his own spirit of meekness, forbearance, and love. We know that light can have no fellowship with darkness, nor truth with error. But some variety of views, some shades of difference, must be expected, and may surely subsist within the range of 'diversity of gifts,' and 'difference of administrations,' without breach of harmony in the Divine economy. Consider how the diversity of colours are made to blend in that glorious emblem of mercy, the rainbow—or the same prismatic colours in a ray of light. But whilst one says, 'I am of Paul,' and another, 'I am of Apollos,' we are in danger of meriting the rebuke, 'Are ye not carnal, and walk as men?'

"In offering these remarks, I have nothing more sincerely at heart than the good of our religious community, and that we may be found standing fast in one spirit, with one mind, striving together for the faith of the Gospel."

Before introducing some remaining proofs of my dear husband's religious exercises, and Christian concern for our own portion of the Church of Christ, and for some of his fellow-members in particular, I incline to insert a short extract from Thos. Scott's "Practical Observations on the Bible," which strikingly exhibits his experience, and the lowly

ground in which his virtues grew. Observation on Ps. xxxiv.—“Nothing is more essential to true godliness than a *contrite* heart, broken off from every kind of self-confidence and self-preference, and crushed down into the dust of self-abasement. In this soil every grace flourishes; and to this contrite person nothing can give encouragement but the free mercy of the Gospel of Jesus Christ. Such characters pass through many exercises, and are often harassed by grievous temptations for their trial and profit, ‘but the Lord will deliver them out of them all.’”

I will now give an instance or two of T. M.’s communications in some family visits we paid together, which struck me so forcibly at the time, that I wished to preserve them, and wrote them down from memory.

In a visit to several sisters, all valuable, useful women, and living in harmony, though diversified in character, he expressed, “That in the early Gospel days we read of honourable women, not a few, who consorted with the apostles. And it was cause of encouragement and thankfulness that we could number in our community still many of the female sex who resorted, like *Lydia*, to the place where prayer was wont to be made, and whose hearts and houses were opened to receive the messengers of

the Gospel;—that we have *Dorcas*, who spend much time in administering to the wants of the necessitous; *Mary's*, who sit humbly at the feet of their Saviour; and some, who, like *Priscilla* and the *daughters* of *Philip*, labour in word and doctrine; or who resemble *Phæbe*, of whom an apostle testified, she hath been a succourer of many and of me also."

In another case, after having visited an interesting family, in which he had been led to impart suitable counsel both to the parents and the children, we called again; and, finding the female head of the family in the parlour by herself, T. M. said he believed it would be right for him to express, a little further, what had been the feelings of his mind towards her in the late opportunity, but which he could not then see his way to communicate. He was led to believe there was a deep exercise upon her mind, something which might be compared to an under *current*; and, under the feeling of sympathy which had been excited in his mind towards her, he had remembered the vision which Ezekiel saw, of waters that issued from under the threshold of the house of God, which at first were only a small stream, and rose no higher than the ancles; but when the man who had the measuring-line in his hand had measured

them, they were up to the knees; and when he had measured them again, they were up to the loins, and gradually increased till they became a river to swim in, a river that could not be passed. And wherever the waters of this river went, healing virtue accompanied them (except that there were some miry and salt places which could not be healed.) And upon the banks of this river grew trees whose fruit was for food, and the leaves thereof for medicine. And he was led to apprehend it might be required of her to dispense some of this fruit, or to convey some of these healing leaves to others; and if it were but a *single leaf*, he wished her not to withhold it, as there would be virtue in it, if it was gathered from this unfading stock.

And he would just recur again to the vision of the waters, and observe that we are to *follow* the measuring-line, not to go *before* it, and thus we shall be preserved from getting out of our depth before we are aware. In a religious opportunity with some young men, I remember he said there were two things he especially desired for them,—a *tender conscience* and a *living faith*; and proceeded to address them in a strain of counsel and encouragement, which I think could hardly be exceeded, manifesting the deep interest which he said he had felt on their account.

I believe I shall hardly do right if I do not observe, that when my T. M. felt himself called upon to advise or reprove, either as an elder and overseer in the church, or in a private capacity, it was done in accordance with the *judicious* caution contained in the following remarks, viz. :—" In our endeavours to correct each other's faults, we should not forget that they are like sores of the body, which no one can well bear roughly handled ; in either case, hard friction irritates, and often makes bad worse."

Perhaps I need scarcely say that his sound judgment, right spirit, and pertinent observations, were very serviceable, and much valued in meetings for discipline. And when it was his lot to attend public meetings, he almost invariably dismissed the mixed assembly with some appropriate and impressive expressions.

Some may be inclined to think I extol the subject of these pages too highly. I can only say, I believe those who really knew him will not think so, but be ready to admit that few have passed through the chequered scenes of this life more unblameably. He was, however, no stranger to the conflicts of an inward warfare, and at times was much cast down, and needed the sympathy and encouragement of others. He kept no journal, but in the unlimited confidence which we enjoyed with each other, and which, through

Divine mercy, was extended through the period of forty-five years, I was fully acquainted with "his manner of life," not only externally, but with the inward exercises of his heart, respecting which many touching expressions dropped from him. But he has exchanged the trials of *time* for the joys of *eternity*; and I have been supported under my great loss beyond my expectation, and am enabled to believe and say, "the Lord hath done all things well."

I may further add, that I hope this tribute to departed worth will lead others to admire that grace of God by which he was *what* he was, and animate them in seeking to "walk by the same rule and mind the same thing;" even that grace of God which bringeth salvation, and teacheth what to deny, and what to follow after, in this present world; looking, in a measure of humble faith, "for that blessed hope, and glorious appearing of the Great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity," &c. (Titus ii.)

I have now only to subjoin some papers found in my dear husband's portfolio, and which I apprehend were rather recently written, when he departed this life; they are as follows:—

No. 1. "The devotional exercises of the pious

Christian are not confined to stated opportunities of public worship—a Christian life is a state of continual dependance upon God—a constant course of watchfulness and dedication of heart.

“The mercies we daily partake of—the food we eat—the rest which we enjoy—our health—and the preservation of our lives—are continual sources of gratitude and thanksgiving.—See Psalm ciii.

“The perfection of our nature consists in the restoration of that likeness to the Divine image, in which man was originally formed ; but to which, in his unregenerated state, he bears no real resemblance ; the transformation he must undergo, ere he attains a state of acceptance with his Maker, and becomes an heir to the heavenly kingdom, is aptly compared to a new birth ; how sensibly does the awakened mind perceive that many of the dispositions and affections, to which man is prone, are at variance with the pure and heavenly principles of the Gospel, and stand opposed to our highest interests ; these it is our duty, through Divine aid, to mortify and overcome—and it is important to be aware that that which gives us a true sight of our condition, and shows us our deformity, is a ray of heavenly light.”

Another, is hints on the responsible situation of parents ; and though merely heads, or hints on the

subject, yet as it is so important a one, I am not quite satisfied to omit them.

“ Pious endeavours of Christian parents entail a blessing.

“ Advantages of a guarded education.

“ First duty—the fear and love of God.

“ To instil early, important religious truths; to lay a foundation for correct principles; and to give a right bias to the affections.

“ To secure a timely subjection of the will.

“ Not to slight the tendering visitations of Divine love.

“ Seek Divine assistance and follow its guidance.

“ An enlightened understanding, a tender conscience, and sanctified affections—a great treasure.

“ A religious life and conversation confers the truest dignity.

“ A brave thing to set out well, and make the Divine blessing our first and principal pursuit.

“ Humility—a Christian’s defence and ornament.

“ No outward advantages can compensate for a neglect of our spiritual interests.”

3rd Paper. “ It may safely be asserted that the principles of the Society of Friends, rightly set forth, and fully understood, are comprehensive of the whole scope of evangelical truth.

“ We reverently own, that ‘ Christ is the head over

all things to his church ; that He is the way, the truth, and the life ; that other foundation can no man lay,' &c. And we desire to know and own Him in all the relations he bears to his people, as he is *the Lamb of God* that taketh away the sins of the world ; and as he is the *light of the world*, and the life of men.

" We desire to receive the Gospel message with gladness, to realise it for ourselves, and to commend it to others, as it is the ministry of reconciliation, through the atoning blood of Christ, the *one offering*, by which he hath 'perfected for ever them that are sanctified;' and as it is the *ministration of the Spirit*, whereby alone the soul of man can be quickened and made alive unto God, preserved from the dominion of evil, and finally made meet for the heavenly inheritance.

"The practical efficacy of our belief in Divine illumination is illustrated in the clearer views attained by the Society, on various points of Christian doctrine and practice, which we are accustomed to denominate *our testimonies*, but which are essentially the principles of the Gospel, and will, doubtless, in time, be universally acknowledged in the Christian church:—witness our views on *war*, on *slavery*, on *Gospel ministry*.

"We see it, also, in the production and support of a system of moral discipline, far more excellent

than obtains amongst any other denomination of Christians, together with a higher and more practical standard of morality, in reference to the common affairs of life, and especially in the maintenance of a spiritual and edifying worship, without the introduction of an artificial ministry, or outward ordinances.

“That is the true *faith of Christ*, which overcometh the world, which purifies the heart, which worketh by love.

“No system of faith will avail us farther than as we are transformed by the renewing of the mind, and brought into a conformity to the Divine image. We may have an apparently orthodox mode of belief, but there cannot be a living faith without a principle of Divine life in the soul, and that vital principle is ‘the Spirit of Christ’—the appointed means of sanctification—the only medium of communion with God.”

Although the following paper contains much which is comprehended in the foregoing, it is a considerably enlarged exposition of the subject, and I think is too important to be either omitted or abridged.

“All the blessings of the Gospel—everything that appertains to the redemption of man—the remission of sins, the gift of the Holy Spirit, the

promise of eternal life—all flow to us through the free and unmerited mercy of God in Christ Jesus.

“It is only through repentance and faith in Christ, as our mediator, intercessor, and atonement, that the penitent believer has forgiveness of sins; it is only through the quickening, converting, and new-creating power of the Holy Spirit, that he is sanctified and made meet for the heavenly inheritance.

“The doctrine of ‘Christ crucified,’ is the only foundation of the Christian’s hope of mercy—the doctrine of ‘Christ within, the hope of glory,’ the summit of Christian experience.

“The kingdom of Christ is a spiritual reign in the hearts of believers. The Church of God is represented as a spiritual house, a royal priesthood, a holy nation, a peculiar people, to offer up spiritual sacrifices, acceptable unto God by Jesus Christ.

“It is of the highest importance that we reverently believe in the gracious influences and immediate teaching of the Holy Spirit, and be found faithful to the measure of grace bestowed upon us. To deny this inward life-giving principle, would be to lose our distinguishing characteristic as a religious body, and our right standing among the Christian churches.

“Whilst we acknowledge the Holy Spirit to be the fountain of light—the primary law of God, the Holy Scriptures, as proceeding therefrom, partake of

the same Divine authority, and as a rule of faith and practice are second only in point of eminence.

“They are essentially important as a medium of conveying to mankind a knowledge of the condition of man in the fall, and of the means provided for his redemption. The only authorised record of the doctrines and precepts taught by our holy Redeemer—the only faithful delineation of his holy example.

“Everything recorded therein concerning Christ, from the first dawn of prophecy to the completion of the apocalyptic vision, is as deeply interesting to us, as to those to whom they were first addressed. ‘This is the record, that God hath given to us eternal life, and this life is in his Son.’—(1 John v. 11.)

“This is the *‘message’* which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all: if we say we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.’—(1 John i. 5.)

“We ought thankfully to receive them at their full value, for all the purposes for which they are designed, being ‘profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly fur-

nished unto all good works ; and able to make wise unto salvation, through faith in Christ Jesus.' —(2 Tim. iii. 15.)

"There is no evidence that the Holy Spirit is given to supersede what is recorded in the Scriptures, but to unfold the mysteries of Christ's kingdom thereby revealed—to enrich the believer with wisdom and spiritual understanding—to convince of sin—to carry on the work of conversion, and to enable the believer to appropriate the blessings of the Gospel, to fight the good fight of faith, and to lay hold on eternal life.

"We should neither limit the Holy Spirit by concluding that the Scriptures are the only medium through which the mind of the Spirit can be known, nor on the other hand assume that we have such a measure of inward light as supersedes the obligation to search the Scriptures, and believe that which is recorded therein for our admonition.

"Neither is it enough that we rest in a mere assent of the understanding to the essential doctrines of the Bible, or to have a merely orthodox system of belief, without an inward experience of the baptising, sanctifying, and enlightening power of the Holy Spirit ; such a merely literal knowledge falls short of a justifying and saving faith.

"May we be brought, through a living faith in the Lord Jesus Christ, to a participation in that re-

demption which comes by him, and be found bringing forth those fruits of righteousness which are to the praise and glory of God. To this end may we encourage one another to maintain a continual watchfulness unto prayer, and to a faithful obedience to that manifestation of the Spirit, which is mercifully bestowed on every man to profit withal; that walking in true humility of mind, and in the fear of God, and cherishing a spirit of love and charity towards all men, the harmony of the body may be preserved, the name of Christ exalted, and his glorious cause of truth and righteousness be promoted in the earth.

“We need an increase of spiritual-mindedness; we need to be more aroused from lukewarmness, in reference to the great interests of the soul’s salvation; we need to be more redeemed from the spirit of the world, and to be more willing to bear the yoke of Christ, in a self-denying conformity to the humbling and transforming power of the Spirit of truth.

“The watchword to the Church, in the present day, seems emphatically, ‘Be sober and watch unto prayer, and above all things, have fervent charity among yourselves,’ exercising our respective gifts in the meekness of Christian humility, and in the warmth of Christian affection. T. M.”

The following weighty remarks, by our late dear

friend John Barclay, are so in accordance with the views entertained by T. M., and so worthy of our acceptation, that I incline to insert them as a valuable addition, and appropriate sequel to this little work. They were found copied by my dear husband, with a few select papers.

“The Society of Friends, when bowed in gratitude before the Lord, in a view of the extent of his long-suffering, loving kindness, and faithfulness towards them, can truly do no other than hold themselves most deeply responsible for that station they are called upon to occupy in the ranks of the army of the Lamb. And whatever this station may actually have been, or may yet be, whether in the van, or in the rear, whether among the reserved corps, or as an advanced guard, in extending the limits of his sway, it is enough for them, without yielding to that curiosity reproved in one of old, who asked his Lord, ‘and what shall this man do?’ simply, but fervently, to seek to know their own allotment of service and of suffering, in the universal family of God; and, by keeping within the range of his leadings to the work of their day, in this manner to evince their allegiance, and give Him glory.

J. B.”

APPENDIX.

ALTHOUGH aware of the hyper-criticism which abounds in the present day, and from which my *years* will probably not wholly exempt me, I feel best satisfied to allow these biographical notices to appear in print—believing there are those beyond the circle of my immediate connexions to whom they will be acceptable; and perhaps to some they may yield instruction.

I also incline to subjoin a few extracts from some of the kind and truly consolatory letters I received soon after my dear husband's sudden decease—they graphically describe his character, and thus tend to corroborate my own statements; and I trust, in years to come, may be read with interest by his descendants.

Our early worthies were not backward to bear testimony to the work of Divine grace in their fellow believers, and fellow labourers. A late writer, in his preface to the memoir of a departed friend, remarks, that “the lives of the faithful and devoted followers of Christ are the inheritance of the Church.” I accord with the sentiment—and also with the expression of a dear friend of our own body, “that they may be regarded as way-marks, pointing to the City of the Great King.”

Extracts from Letters.

J. T. S. TO L. M.

. . . . "Having witnessed, for more than half a century, the steady walk of our dear departed friend before God, and his desire to be found blameless in his sight, so that his path was 'as a shining light, shining more and more unto the perfect day,' I am ready to believe that there hath been a great and especial mercy and favour even in the mode of his dismissal. His life might be called a continual preparation for eternity: he had a chastened enjoyment of the things of time, even to the end, and the Lord was pleased, in the riches of his grace, to spare him the conflicts of doubt and fear, which those who *knew* his diffident mind may naturally conclude would have been the attendants of a lengthened confinement."

T. F. TO S. A. M.

. . . . "For the dear departed the only feeling is that of gratitude and joy, because of his having, through the merits of that Saviour whom he loved and in whom he believed, entered into that eternal rest which is the crown of his patient continuance in well doing. The retrospect of his circumspect and irreproachable life—of his valuable services in the Church—of his humble and unassuming deportment—is truly refreshing, and is calculated to animate survivors to endeavour to follow in his steps."

A. A. TO L. M.

. . . . "Although much filled with thought of *thee* and *thine*, and the most tender participation in your

grief—as to the departed one, it seems to be an inexpressibly great mercy, that so gentle a transition has been granted; that his delicately constructed, well ordered mind was privileged to range in the enjoyment of domestic happiness, and in the lawful comforts of this lower world, in the usual even tenor of his way, till with an easy step translated into the kingdom—the glorious rest prepared for the children of God. We cannot meanwhile overlook the loss generally sustained—the loss the Church must feel—even though, in remembrance of *His will* who presides over the changes of time, we may be assured of the high authority of the mandate which dissolves the union with this state of existence, and, as a shock of corn fully ripe, gathered the immortal spirit into the heavenly garner.”

L. A. TO L. M.

. “Thy dear husband will long remain in the affectionate remembrance of his friends. He was a sweet example of Christian meekness and charity, and of the persuasive influence of a life conformed to the precepts of the Gospel. His clear and sound judgment, and his liberal and enlightened mind, made him a most valuable friend to all who had the privilege of his acquaintance, and a most kind benefactor to those who needed his assistance.”

S. C. TO L. M.

. “The all-gracious hand guided the severing stroke—His eye of heavenly love watched over his servant, of whom, I believe, it may emphatically be said, that in deep humility and abasedness of soul ‘he walked with God,’ and when the *work* and the *trial* of faith were accomplished, he was gently taken home to

the mansion of glory prepared for him by the blessed Redeemer. And as your spirits were bound in a precious fellowship here on earth, so will there be seasons when, in some sense of his unutterable felicity, thou wilt be enabled to rejoice and give thanks."

M. H. TO L. M.

"DEAR FRIEND AND COUSIN—By a letter from Ipswich we have been informed of thy great loss, in the sudden release of thy beloved partner from the troubles of time to an inheritance (as we firmly believe) incorruptible, undefiled, and that fadeth not away. I don't address thee, my afflicted friend, as one who knows not how to estimate the value and importance of such an assurance, but yet as one sensibly alive to the indescribable feeling of desolation and loneliness, in the breaking up of a connexion so long continued, and so highly valued, having a strong claim on the sympathy and condolence of thy friends, however assured they may feel that adequate support and consolation will not be withheld by Him, who in the character of the good Samaritan is ready to impart both the wine and the oil, and in due time to bind up the wounds of his people, and even in some measure to restore or heal the breaches made in the ranks of his servants, by the gathering of many into his heavenly garner, who, through his abundant grace in Christ Jesus, have attained to the stature of a shock of corn fully ripe.

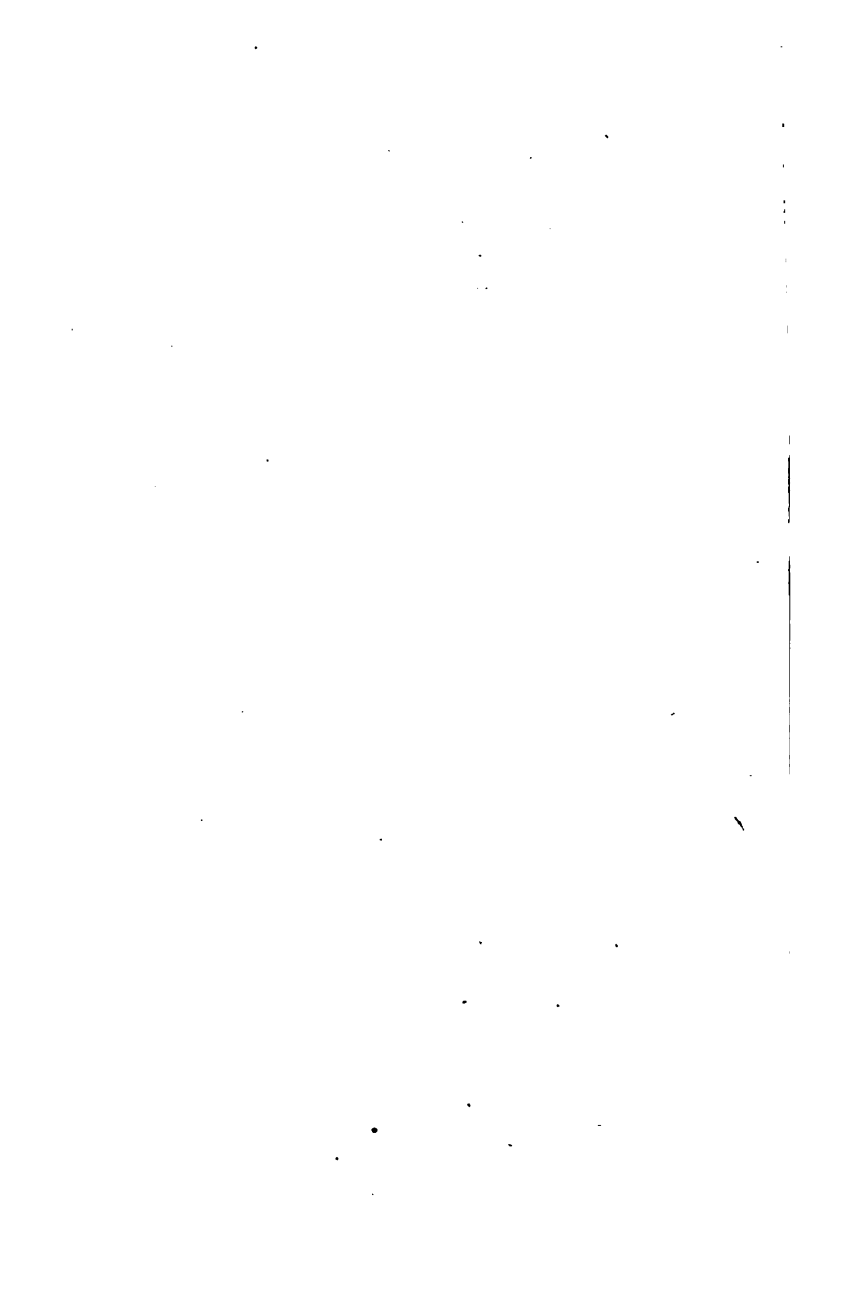
"So, my dear friend, may a measure of the same grace and undeserved mercy be continued to us through the few unnumbered days of our earthly pilgrimage."

J. H. TO L. M.

... "Great, indeed, was the honour in which I thy beloved husband, for the truth's sake. *Meek-*

ness, faith, and charity shone forth in his character with peculiar brightness, and there was a mellowness of spirit, which, whilst it is a striking characteristic of the fruit which those branches bear that abide in the vine, marks that *that* fruit is ripe."

The coincidence of the foregoing testimonies is certainly remarkable—and may, I think, tend to confirm the writers, should this little book fall into their hands, as perhaps it may, in the correctness of the sentiments they entertained, and the opinion expressed by them.



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